

to one who had well compassion. "Alas," the tears rolled down and expressed myself in the wound which know," said they, the compassion of others, his reputation, his soul—but how can we? How can I forget the protector of my infant warmth of affection; could continue unabated, was become so woe, as if discerning were a father?" I regret if I make the support of God, you were called. Suppose, even that his crime!—would you on such acts of kindness?" I of my nature would remember," said he "you are not those which actuate me." True he breathes, and—this is all that enters the eye that once meets me—it is closed, activity of manhood?"—he hears not, answers it not. But for me, which you speak, is not like—final and irrevocable. "I exclaimed the youth, turning into life, covered corruption—had you heard the gnawings of seen him struggling to an obvious cup, as the only could not, you could not recompensation, as an all this very state from portable burden. No, it in the grave with the success he inflicts upon his own to which they inevitably and death; and each in the father!" my father.

the bears to my feelings. At how could I forsake this with such emotion?

I offered him my assis-

teries were overpowered,

med with a sense of the cru-

and irreparable mischief of

WANDERER.

partment.

leyan Methodist Magazine.

M. WESLEY TO A LADY.

August 11th, 1770.

head from you, and want-

prospered. Undoubtedly, as

you will come short of what

I see more and more of your

the imperfection of your best

all this need not hinder your

in every thing giving thanks-

tements feel; but you never

Beware of supposing dark-

better than the light of faith;

the gross errors of Popery.—

says our Lord, "shall not

we be tempted a thousand

In all these things, you shall

be tested, not only the continuance,

to the perfect day. Certain

ieve the Holy Spirit, he will

be given. On the contrary,

all, till we come to the mea-

Christ.

Society meets constantly. See

each other. And not speak

only; this is well-pleasing to

also of your sorrows, and

is this well-pleasing to

an of knitting you together, by

the broken.

particular satisfaction; because

I was afraid lest you, like some

dangerous opinion, some-

be in darkness." Wherever

and encourage all who now

see, not only the continuance,

to the perfect day. Certain

ieve the Holy Spirit, he will

be given. On the contrary,

all, till we come to the mea-

Christ.

THE PILGRIM'S WIFE OF 1688.

Ye who will rest, though the wild winds

Not feel one emotion of fear;

Who would wonder o'er earth and meet dangers

So we wandered with those we hold dear.

We resigned for the love of the mother and wife.

Those friends that we left o'er the wave;

We have shed not a tear at the element's sick.

For our bark bore the load and the beam.

We will weep not o'er winter's domain,

Nor sigh for our land o'er the sea;

For our loved ones have spurned at their claim,

And we stand where the heart may beat free.

Though nigh in the bosom of comfort to lie,

It will wile us not bair's danger and pain,

For those eyes that were stern 'mid ev'ry eyes;

Now beam on us kindly again.

Cambridge, Nov. 25.

—

We have heard of a physician in France,

pened to have at one time, a blacksmith

right under his hands with the same or a kind

He nearly despaired of both, and the

former having mentioned that his husband

a strong fancy for herring, he told her by all means.

A few days after, he called

about the condition of the son of Vulcan,

formed to his astonishment, that the new

worked like a charm and nearly restored

man. He proceeded without delay to

the right's, and prescribed herring.

The worthy doctor wrote on his tablet,

ring good for blacksmiths, but kill

distinction of the sort might be advancing

the use of the anonymous prescriptions and

transcripts reported in the newspapers by ge-

genial people.

JOHN WESLEY.

the name.

Aug. 28th, 1770.

particular satisfaction; because

I was afraid lest you, like some

dangerous opinion, some-

be in darkness." Wherever

and encourage all who now

see, not only the continuance,

to the perfect day. Certain

ieve the Holy Spirit, he will

be given. On the contrary,

all, till we come to the mea-

Christ.

THE GATHERER.

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I was afraid lest you, like some

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be in darkness." Wherever

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ZION'S HERALD.....DEVOTED TO RELIGION, MORALITY, LITERATURE.

THE MEMORY OF SUMMERFIELD.

The Young Men's Missionary Society of the Methodist Episcopal Church, have erected a beautiful cenotaph to the memory of their late president, the lamented Summerfield. It is placed in front of the church in John-street, near the western corner. The tablet is of black marble, finely polished, in the shape of a cone, and inserted in the wall of the church. Upon and near the base of this, an urn is affixed standing upon a pedestal, with a few volumes of books upon either side. From one side of the urn, a mantle hangs down in graceful folds, and at the right it is a half-unrolled scroll. The whole is beautifully sculptured from a block of very fine and beautiful white marble. Upon the tablet in the centre, is the following inscription:—

SACRED

To the memory of the

REV. JOHN SUMMERFIELD, A. M.

"A burning and a shining light."

He commenced his ministerial labors in the connexion of the Wesleyan Methodists in Ireland:

But employed the last four years of his life

In the itinerant ministry

Of the Methodist Episcopal Church in the United States.

His mind was staled with the treasures of science.

From a child he knew the Holy Scriptures.

Moderation and humility,

United with extraordinary intellectual powers,

Established in his character a model

Of Christian and ministerial excellence.

His perception of truth was clear and comprehensive;

His language pure,

And his actions chaste and simple.

The learned and the illiterate attended his ministry

With admiration,

And felt that his preaching was in the

Demonstration of the Spirit and of power.

Distinguished by the politeness of hope,

And the labor of love,

He finished his course peace and triumph.

Born in Preston, England, Jan. 31, 1796.

Died in this city, June 13, 1825.

Beneath the tablet, upon the base of the black marble ground-work, is the following inscription:—

This monument was erected by the "Young Men's Missionary Society," of which the deceased was president, with sincere prayer that the ardor of his zeal in the cause of missions may live in his successors when this marble shall moulder into dust.—Ch. Adr.

From the American Tract Magazine.

THE SAFE CONTRACT.

A STRIKING TRACT ANECDOTE.

A respectable merchant of one of our principal cities, was travelling, about five years since, in the county of B. in the State of New York, and arrived, on Saturday evening, at a public house, where he had been accustomed to lodge in travelling that way. After having taken some refreshment, in connexion with a number of travellers, among whom were two of three families removing to the New Settlements, he began the distribution of a Tract to each individual, presenting the Tracts in a respectful manner, and recommending them from the pleasure, and as he hoped advantage, which he had himself derived from their perusal. To the families which were removing to the New Settlements, he gave several, to be carried with them to the place of their destination. Before he had completed the circle of his distributions, he offered a Tract to a poor man, who declined receiving it, saying, "It's of no use to give one to me, sir, for I can't read it." "Well," said the merchant, "it is probable you are a married man, and if so, perhaps your wife can read it to you." "Yes," said he, "my wife can read, but I have no time to hear it read." "You certainly can hear it read to-morrow," said the merchant, "which is the Sabbath." "Sir," said he, "I have no more time on the Sabbath than on any other day; I am so poor, I am obliged to work on the Sabbath. It takes me the six days to provide for my family, and on the Sabbath I am obliged to get my wood." "If you are as poor as that," said the merchant, "you must be very poor." "I am," said he; and proceeded to mention that he had no cow, and his family was very destitute. "It is no wonder you are poor," replied the merchant, "if you work on the Sabbath. God will not prosper those who thus profane his day. And now," said he, "my friend, I have an appointment to make to you. You, landlord, will be my surety, that my part of the contract shall be fulfilled. From this time, leave off working on the Sabbath. If you have no wood with which to be comfortable to-morrow, get a little, for your necessities, the easiest way you can, and then, on Monday morning, provide a supply for the week; and hereafter, leave off your other work every week, early enough to provide a full week's store of wood on Saturday. Quit all your work on the Sabbath, reverence that day; and, at the end of six months, whatever you will say you have lost by keeping the Sabbath, I will pay you, to the amount of one hundred dollars." The poor man solemnly confirmed the contract, and the landlord engaged to be responsible for the due payment of the money. With this, their interview, which had been continued for a considerable length of time, and withal, a very sensible one, was closed.

A Second Meeting.

About five months afterwards, the merchant put up again at the same public house, for the night; and before he retired to rest, began, as before, to distribute to each person present a Tract. He observed a plain but well dressed man, who seemed to be eyeing him with special interest, and who, when he approached him, said, "Did you ever distribute Tracts here before, sir?" "Probably I have; I am not unfrequently distributing them." "Did you not, four or five months ago, give a Tract to a man here, who said he worked on the Sabbath?" "The merchant, who, as the time for fulfilling his engagement had not arrived, had not before thought of it during the evening, then replied, "What's recollect the circumstance very well." "Well, sir," continued the other, "I am that man. I carried home the Tract you gave me," (it was the Tract entitled, *Subject for Consideration*, No. 46.) "and told my wife every word of our conversation. She said you were right; and we sat down together, and she read the Tract aloud. So much affected were we with the Tract, and with what you had said, that we scarcely slept all night. In the morning we rose, and we went and procured a handful of wood, with which to get our breakfast, and after breakfast was over, we sat down and read the Tract again. And by one of our neighbors came in, as was usual, to listen to the day in vain conversation. We told him what had happened; he said you were right; and my wife read the Tract again to him and myself. Other neighbors came in, and we did the same by them. They came again the next Sabbath, and we again read the Tract to them; and now, sir, we have at my house, every Sabbath, a religious meeting; that Tract has been read every Sabbath since I saw you, and the reading of it is now accompanied with religious conversation and prayers."

"Well," said the merchant, "if you have kept your promise, you perhaps would be glad of your money.—How much am I to pay?" "O nothing, sir," replied the other; "I never prospered so as I have since I observed the Sabbath, to keep it holy. When I saw you before I had no cow—not even a cow, and all our wants are comfortably supplied. We were never so happy before; and never can be thankful enough for what you have done for us."

The landlord assured the merchant, that he never had known such an alteration in a neighborhood, as had taken place in that since he was last there. Before the whole neighborhood spent their Sabbath at work, or in visiting, fishing, hunting, and other amusements; but now they were seriously attentive to

the subject of religion, and met every Sabbath for the worship of God.

We extract the following judicious remarks from the Wesleyan Journal of Nov. 25.

—But, we must add, it is not strange that those who are most apt to take offence at the noisiness of Methodists meetings, as if or, this account there could be nothing genuine in them, & as also the loudest in complaining of our want of civilization? The Methodists, say they, are a most rude and uncultivated people; and yet, because these very same rude people do not spontaneously follow the rules of a double refined theology, they must needs be ranked with fanatics and hypocrites!

The truth is, the Methodist preachers are practical men, who pursue their work according to their own experience of the power of the Gospel, without regard to a polite but unsound philosophy. They take men as they find them; and are content with what may appear to be the unfeigned effects of their earnest preaching on the various classes who attend their ministry. With them, Conviction, and Conversion, are not soft terms. They insist much on one's being "fervent in spirit," but they have no key terms by which to fix the precise elevation of voice which those who are fervent in spirit should observe. If a whole congregation is overwhelmed at once, they never stop their efforts for the sake of compromising those who may choose to say, "these men are full of new wine." They, rather, press on with the same means which have rescued the sinner, until thoughts of Judgment, Heaven, and Hell, have so filled his mind as to leave him no outlet from the power of conviction.

Our refined and sensitive opposers ought to remember, that however consequential they may judge their rules of worship, they are but their rules at most, and not enjoined upon us by the Bible. Whether they, or we, possess theunction of the Spirit, it is too great a blessing to be made the product either of the softness with which they speak, or the loudness of others. All will consent that the great, and indispensable qualification for the worship of God, is that we "worship him in spirit and in truth;" and neither is a loud or low tone of voice, conclusive evidence of the existence of this spiritual worship. If loud speaking may be used without fervor of spirit, so too, a low simpering voice, does not necessarily prove that the heart duly feels its littleness before the Lord. If a noisy meeting seems irreverent, its opposite may only prove the want of all emotion. If an impassioned manner may be feigned, so may any other be; and all forms are alike worthless when not associated with the power of godliness.

It is here, that we have most to complain of from our opposers. They have settled it beyond all doubt, at least in their own minds, that the loud speaking of the Methodists is a mere forced service, put into requisition for the sole purpose of making a noise. After an intimate and pretty extensive acquaintance with Methodist preachers for the last eighteen years, we solemnly affirm that we have never known one who we believed was guilty of this charge. Some we have known, perhaps many, who were more vociferous, than we would have liked them to be, and we have sometimes met with one who esteemed a vehement manner in public worship so highly, as to enter into little clarity towards those who whisper upon their sermons, as these do towards such as himself; but a Methodist preacher who preached or prayed merely for the sake of a noise, we repeat, we never yet have known.

With respect to Methodists generally, being noisy from a supposed virtue in such exercises, or out of hypocrisy, we have never known an immoral person kept in the church because he was noisy; nor was it ever known among us that a faulty person should plead his being noisy as an extenuation of his faults; but such cases must have often occurred if indeed the Methodists make the being noisy a matter of importance in religion.

Counterfeits, under every form, have been detected, and being so, are always exposed.

True, as far as we have known, that fewer false pretences have been found among the more noisy ones of the Methodists, than among those who have made no noise at all.

MISSIONARY.

From the Methodist Magazine for December.

PATAWATAMY MISSION.

Letter from the Rev. Jesse Walker to the Corresponding Secretary of the Missionary Society of the Methodist Episcopal Church.

I have now closed the business of the Salem mission for the present year, and beg leave to state, in pursuance with the instructions of Bishop Roberts, I went on as soon as possible to the Indian country, and have made an agreement with the Patawatomies, to meet at the first of January.

It is now the 24th of December, and I have just now completed my arrangements for the New Year. I have now closed the business of the Salem mission for the present year, and beg leave to state, in pursuance with the instructions of Bishop Roberts, I went on as soon as possible to the Indian country, and have made an agreement with the Patawatomies, to meet at the first of January.

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Pa. Nov. 20.
not fail to give
ear of her pros-
erous
gracious re-
southern circuit
a few appoint-
ments during the last
considerable increase.
A man was held near
the order of the
were generally
the power of the
in spirit, from
the meeting. I
similar occasion,
are all so divine
the Holy Spirit
southern sinners were
cacy to Him that is
found redemption
the believers were
At the close of the
persons gave in
rey there.—Since
reading, and pro-
Furnace, where
with the showers
with propriety use
the parched ground
ladd springs of
opened, the ears
ongue of the dumb
in the highest!
en.
in an unexpected
that usual liber-
ably affected, and
or the salvation of
common exercises
ressed on my mind
house; we therefore
while engaged in
the Lord was poured
into God for mercy.
11 or 12 o'clock in
presently rejoicing in a
distress. This was
following, we held
as it commenced, it
midst. During the
hours were heard
The work is still
a society of fifteen
it will be much en-
our awakenings. In
to the east of Har-
been the displays of
have been converted
on. At a place
from a Harrisburg,
the understandings of
ness has risen, with
any who once sat in
and have fellow-
son Jesus Christ.
society there also.
there is a man of
voted for his wicked-
alive follower.
In Millersburg, a
susquehanna, 23 miles
since) what time since) what
the first part, we
fruit. But our faith
our exertions till Sab-
Head of the Church
Mourners were in-
came forward, ten
at price, and rejoiced
we found, to the con-
our labor was not in
be to his ever blessed
increase. In less
a hundred have joined
frequently much too
account of the gra-
will inform you of a woman
at our last Quarterly-
fax, a small town situ-
hannah, seventeen miles
beginning on Friday
by our beloved br. J.
Lord is my light and
reverence." He de-
Christian's experience,
light on his mind, until
plendor of the Sun of
nor Satan, nor death;
but more than a con-
Spirit of the Lord was
and one or two were
A prayer meeting
on Saturday evening
at the 24th, 25th and 26th June. We
dom, if ever, witnessed more glorious mani-
the saving power of God, than was exhibited
meeting. It is confidently believed that our
sins were cut to the heart, and about two
and twenty emerged from the darkness
into the marvellous light and liberty
of a new creation. The work of God, we
mended at this meeting, still progresses in
the world; and at almost every meeting some are
brought from the kingdom of darkness into the
kingdom of light. The al-
most every meeting some are
in their souls. That the dead were
the people of God continu-
in heart till 10 o'clock,
of whom Moses and
and were- feast commenced at
Jesus was in our
speak with the simplicity
was a time of refresh-
1 o'clock public worship
was overflowing. A
was preached by Rev.
extinct in the book of God,
indeed ended with power
as having authority: con-
comforting and sanctifying
in the assembly; and
in time and eternity, and
that day. After a short
at 12 o'clock P.
During the
the meeting was one continual shak-
and the meeting closed,
small army of spiritual sol-
darned banner of the
service commenced at nine
an appropriate discourse,
wrote, "Have ye
after which, the sacra-
was administered. The
use of God and gate of
on each countenance,
the eyes of the friends of
meeting, twenty-two came
And now, although the
had fixed as the limits of
other meeting was given
afternoon. The people
devotional exercise till 12
the meeting, about twenty-
the pearl of great price,
more declared themselves
the subjects of this revi-

val, there are some of the principal persons of
place. A considerable number of the converts
heads of families; husbands and wives have
gathered together in the good work, and parents and chil-
dren were seen to mingle their tears and cries together
in ecstasy.

One circumstance I will notice before I close,
woman, whose husband is very intemperate, came
the altar to obtain an interest in the prayers of
people of God. Her husband became much enraged
and attempted to take her out of the house, but
was prevented. The next evening he resolved that
should not go to meeting; but her distress became
so great that she fell on her knees in the organ
and cried to God for mercy. When he saw her in
much distress, his stubborn heart began to yield,
he requested her to go to meeting; but when he was
unable to rise from the floor. When he heard this, he
went and brought some of the Methodists to pray for her, and the blessed Jesus said to her,
"Sins which were many are all forgiven thee, and
peace and sin no more." Thus said the Lord, and
the arm is not shortened that he cannot save; neither
is his ear heavy that he cannot hear. O that God
extend the victories of the cross to the ends of
the earth. Amen.

By giving the foregoing imperfect account to
your most excellent paper, you will oblige
sincere friend, and perhaps cheer the hearts of
the humble followers of the blessed Saviour.

H. G.
P. S. We have taken into our Societies on
circuit, since last Conference, about two hundred
brethren.—*Phila. Religious Messenger.*

BRUNSWICK, ME.

Brunswick may be again reckoned among
those which the Lord is visiting in his great
standard of the Cross, inquiring for the good of
brotherly love, &c. Here and there may be
a disciple, who had long weeping to see his
"crucified afresh both without and
house of his friends,"—others, that the work of
Master was taken away and they knew not what
was laid,—all now rejoicing, trembling, that
Lord is indeed risen, "yea, that he hath
unto many," confirming their faith,—in the
some of the lately impotent he had left that
the world knoweth nothing of;—others,
the Lord hath opened to behold their wrecks
are yet seeking him sorrowing.—Notwithstanding
inclemency of the weather, three persons were
on the first day of the present week, by
James, and added to the Second Circuit
Meetings are frequent, crowded and solemn,
strengthens the hope, that there will be a com-
plete addition to the flock of Christ.—O that
Israel, the Saviour thereof in time of trouble,
thy coming be, as in times past, like that of
a foraging man, that turneth aside to tarry for a
way shouldst thou be as a man astounded; as
man, that cannot save? yet then, O Lord, amidst of us, and we are called by thy name
us not.—*Me. Baptist Herald.*

GROTON, MASS.

There is an unusual attention to religion in
a place of peculiar interest to the Christian
community at the present time. Weekly meetings
have been held for several weeks past, and
are fully attended. As the first fruits of
a new orthodox church, consisting of thirty as
an equal number of each sex, was organized
week.—*Recorder and Telegraph.*

HANOVER CIRCUIT, VA.

The following we copy from the eighth
of the Christian Advocate by the request of a
correspondent.

September 21.

Dear Brother.—We have the pleasure to
you, that the Great Head of the Church has
visited on this circuit, and we are favor-
able to the consideration of religion. In the
course of our labors last spring, we had but
of things on the circuit to encourage our
Many of the congregations were small—sin-
less—lukewarmness among professors—and
a recital appeared at any of the appointments
on our second round, the prospect brightened
warm professors were revived, sinners were
our congregations increased, and all
with deep and solemn attention. At
quarterly meeting ten came forward to be
and although none of them have since professed to
it, yet all of them have since professed to
obtained the remission of their sins. The love
began to spread from one appointment to
Almost every day we witnessed new cases of
influence, or heard the shout of Glory
from some who had just obtained pardoning
the groves. The Augusta College and the
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the solemnity of the Gothic with the
of the Corinthian. Perhaps in the
the paper the future Clarkes of our coun-
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experience of their happy influences
have generally, and that, from the
as never expected, from our press, to
wants of this great people. We ex-
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and settlements along our sea coast, to be
of a garment to the mighty expanse of
is stretching westward. Every friend
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he sees the salt of these commanding,
meets thrown into the tide of population
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ZION'S HERALD: ---MISCELLANEOUS...INSTRUCTIVE...ENTERTAINING.

THE HERALD'S HARP.



FOR ZION'S HERALD.

[TUNE—ROBIN ADAM.]

When shall I see the day
That ends my woes;
When shall I victory gain
Over all my foes;
When shall the trumpet sound
That calls the exile home—
The grand sublatic year,
When will it come?

A crown of glory bright
By faith I see,
In yonder realms of light—
Prepared for me—
O, may I faithful prove,
And keep the prize in view;
And through the storms of life,
My way pursue.

Jesus, be thou my guide,
My steps attend;
O keep me near thy side,
Be thou my Friend;
Be thou my shield and sun,
My Saviour and my guard;
And when my work is done,
My great reward.

O, how I long to see
That happy day,
When sorrow, sin and pain
Shall be away;
When all the heavenly tribes
Shall find their long sought home—
The Jubilee of Heaven,
When will it come?

G. C.
Schenectady, Nov. 30, 1826.

FOR ZION'S HERALD.

On the Death of Mrs. SUSAN NEWHALL, consort of Mr. Jacob Newhall, who departed this life in Saugus, Mass. July 14th, 1825.

"I passed by the burying place and wept sorely
To think how many of my friends were in the mansions of the dead.
And Echo gave answer, and said, Where are they?"

There is a heart in sin oppressed,
Which all the joys of earth can't heal;
There is a sigh from those breasts,
Which none but those who know can feel.

And there are tears which freely flow,
For those we lov'd, and lov'd so well,
That none but those who love them, know
How hard it is to love them.

There is a thought, which loves to stay,
And linger round the heart that's riven,
When those we lov'd are call'd away,
From all their toil— to rest in heaven.

That thought beguiles the lonesome hours,
While men's' dwells on what is past—
Our friends— we once could call them ours,
But then they fell by death's cold blast.

That thought gives joy to those who weep,
And mourn the loss of friends so dear;
Though call'd away in death to sleep,
The grave can't always keep them there.

That thought turns back the page of years,
And shows us what we once posses'd,
And with it brings a flood of tears—
Alas! we see we once were blest.

And when is Susan?— cannot tell,
Who wept with anguish at her grave?—
"Alas! she has bid me farewell—
And lives with Him who died to save."

"She lives, but not to comfort now,
A weeping husband's broken heart,
She lies, though dead, and tells me how,
The nearest, dearest, friends must part."

LA ROY.
Fairhaven, Mass. Dec. 1, 1826.

OBITUARY.

FOR ZION'S HERALD.

MRS. ISABELLA EDWARDS.
In a letter to the Publisher of Zion's Herald; from the Rev. R. L. Edwards, dated Saluda Circuit, Geo. October 26, 1826, are found the following particulars of the late bereaving providence of God in his family.

Dear Brother.—Since I wrote you last, I have had the misfortune to lose a loving wife and also a dear little daughter; but I cannot mourn as those who have no hope. My dear companion was an experimental and deeply devoted Christian, for upwards of (twenty years, and at times, was strong in faith, giving glory to God. She died of the consumption; in which she lingered long and suffered much. But she bore it with much fortitude and resignation to the last. My little daughter departed this life on the 14th ult. When trying to pray for her recovery, my divine Master said, "Suffer little children to come unto me, and forbide them not, for of such is the kingdom of God." This was applied again and again, and I was enabled to say, "Lord, thy will be done," and I doubt not he took her to himself. Amen.

FOR ZION'S HERALD.

MRS. CONTENT DAGGETT.
Died, on the 9th ult. CONTENT DAGGETT, wife of Otis Daggett, of Surry, N. H. Sister Daggett became a subject of divine grace between two and three years ago;—after which she united with the Methodist E. Church, and has been a worthy and useful member. But she is gone! The solemn moment is past; she will appear no more in our assemblies; to speak of God's goodness, or to sing his praise; but we hope she is gone to the assembly of saints above where she will sing the song of the redeemed.

She has left an affectionate companion, who through her instrumentality was brought to yield to the mild requirements of the gospel, and seven children to mourn their loss. But they mourn not without hope, being comforted with the cheering prospect that she is gone where the weary are for ever at rest. With her, religion was not a transient flame; her heart was fixed trusting in the Lord, and in seeking the mind that was in Christ; the interesting subject of the salvation of souls was ever near her heart; the church, her neighbours, and family were the subjects of her prayers and labour of love.

Thus lived our Sister, an example of piety in the church and among her neighbours. In her house she was the comfort and guide of her family. In concert with her companion, her voice was often heard around the family altar in prayer and praise. She has closed this scene of usefulness. After a few days of painful

PARENTS' DEPARTMENT.

FOR ZION'S HERALD.

REFLECTIONS ON THE DEATH OF A YOUNG CHILD.

BY A PARENT.

"And thine own peace was slain."

It hath pleased the all-wise and gracious Disposer of events in every age of the world, among the many and various sources of affliction, to appoint that of the death of young children;—thereby teaching the fond parents the utter vanity of all earthly hopes;—teaching them to draw off their attention more from the things of time and sense, and place them where alone true happiness is to be found, in heaven. There is a bitterness of grief in the death of a child, which only those know any thing about, who have been called to go through the trying scene;—but, however severe thy sorrow may be, it only the better prepares the way for the reception of those comforts and consolations which the religion of the Friend of little children, the ever blessed Jesus, is so eminently calculated to afford;—nor is this all, even the little child itself, whom we, perhaps, had fondly expected to bring up and educate, becomes our teacher, and, with a voice from his little dark abode, says to its mourning parents, "Weep not for me,—be ye also ready—yet a little while the light is with you." And Oh! how happy will it be, if these solemn, interesting, and most endearing admonitions are not lost amidst the care and vanities of life in which all of us, alas! are too apt to be immersed. Instead of sorrowing for our children as those without hope and who are utter strangers to the joys and comforts of the religion of a Saviour, let us make a wise improvement of the dispensations of Heaven, and adore the great Arbiter of our lot as well in taking away, as in giving. Let us "kiss the rod, and Him who appointed it."

It should be preached plainly. The arrangement clear and the language so intelligible that the simplest and most illiterate may be able to mark, learn, and inwardly digest those truths which are able to make men wise unto salvation. At the same time every thing of a trifling, frosty, or bombastic nature should be for ever banished from the sacred desk. The high and holy standing of a minister of Christ, the sanctity of the place he occupies, and above all the vast importance of his subjects in which his hearers are all equally and deeply interested; such considerations as these with a multitude of others demand the most unequivocal marks of respect and veneration, not only in the manner, but in the judicious selection of such language as is appropriate, weighty, and plain. The minister of the gospel should aim more at the heart than the head. The venerable Whitefield used to say, near a century ago, that "there was more light in the church than heat." Now light without heat can never produce vegetation. Were we deprived of the warm and reviving influence of the sun, the natural world would become a dreary waste, a dreadful golgotha. The flowers of Spring would soon wither, the beauty of Summer fade, and the plenty of Autumn vanish away. So in the moral world. The understanding may be enlightened, and the heart remain untouched, the conscience unalarmed, and no bud of grace appear, no rose of Sharon to beautify the soul, no fruits of righteousness to bless the laborer's toil. Again; it is not absolutely necessary, that the gospel should be dressed in the robes of classic elegance, or in philosophic refinement in order to its becoming effectual in bringing souls to Christ. It is of itself and without any borrowed plumes vastly superior in beauty and sublimity to any thing within the range of the highest species of literature. And yet it adapts and accommodates itself to the meanest capacity. The wayfaring man, the unlettered peasant, the poor African, the red man of the forest, may reach the deep things of God, and become even tolerable proficients in divine knowledge. This is its peculiar charm. No wonder, then, that it supplies the poor, while the rich go empty away. In one word, the gospel needs no ornament, but is, "when unadorned, adorned the most."

It should be preached affectionately. An affectionate and loving manner is a necessary qualification for the Christian minister. The charities and sympathies of our nature are the chamber (if I may so speak) that lead to the heart. These, then, ought to be addressed with a due portion of warmth and feeling. The divine Redeemer, it is true, was harsh in his addresses, and probably in his manner also. But, generally speaking, he was pathetic and forcible, gently touching those chords which easily vibrate. His appeal to the hearts and consciences of his hearers by the devouring element of fire; the dear little innocent put to bed by her tender care; behold it wrap in the arms of sleep through the music of the cradle hymn of our Christian poet;—the mother rises and goes to other duties of her domestic and busy sphere;—in an awful moment, the messenger of death is sent to the happy dwelling; a fire arises, and suddenly seizes and consumes its innocent victim;—the eyes of that little one, just closed in sleep, awake no more;—the spirit leaves its tenement of clay and ascends, at the call of God, to heaven! At this recoil, which is no affliction, the pen drops from my hand, and scarcely performs its office. Now who will deny, that the poignancy of this affliction is not greater than in many other cases. But even here, the almost disconsolate mother, and the father too, when he learns the sad tidings, (for he was absent from home,) must stop and reflect, and in humble submission, must look upward and say, "Father, 'tis thus, because thy will—
Chuse and ordain'd it should be so!"

and that is sufficient, or should be, to calm the feelings of the perturbed and almost distracted spirit. And had the mother been met in her flight from the catastrophe and been inquired of as was the woman of Shunam,—"It is well;—the child?" Her reply should have been "It is well." 2 Kings iv. 16. Again the thought of being reunited in another world, after all the pains, sorrows, and trials of this eventful state of human existence shall have passed by, with all the deepest deprivations of our love, must be comforting and animating to parents under their bereavements. Oh, the heart-cheering reflection, that if we are only faithful here, we shall all set around the throne of God, there for ever to sing the praises of redeeming grace and dying love! My soul is enraptured at the thought! And here a consideration suggests itself to me, how much higher enjoyment Christians are allowed to have in these great truths, in comparison with those who have in the Christian era. Then Cicero desired to cherish a hope of immortality, but had only the light of nature for it, and even this suggested the sublime and glorious truth to but few at that day; but, blessed be the God and Father of our Lord and Saviour, Jesus Christ, that unawakened persons do not desire to make you like themselves; does it prove you are in no danger from them? See that wretched ill with the plague. Yet touch him not; go not near him, or you know not how soon you may be in the same condition.

Nov. 28th, 1826.

Remember how suddenly your fondest earthly hopes may be turned into sorrow; moderate your joy in them, and hold these as you should all your possessions, as though you possessed them not. Consider your infant offspring as a favor from the Lord for a little season, to be returned unto; and if their lives should be spared to you and you be spared to them, you will no doubt bring them up in the nurture and admonition of the Lord."

You will strive that *His fear shall be in them*—the course of these poor children, when dying with cold and hunger. The care of you and supplies all your wants, love, fear, and obey Him, and give Him a heart. Then, when your earthly friends die, you, "the Lord will take you up."

Remembering them the example. Then she made them to chew corn and pork. It should be done.

It should have had a special eye to these poor children, and found them, and as they were coming to Madrid, took them with them.

My dear little readers—how good was God to care of these poor children, when they were dying with cold and hunger. The care of you and supplies all your wants, love, fear, and obey Him, and give Him a heart.

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